Vol. II. Numb. 96.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Monday January 30th. to Wednesday February 1ſt. 1710.

Q. I *Deſire you to reconcile the ſeeming Diſſenſion between the two Evangeliſts,* Mark *and* John, *concerning the time of our Lord's Suffering. The former ſays,* Mark 15. 25. *it was the third Hour when they crucify'd* Jeſus, *and yet* John *affirms it was about the ſixth Hour when* Jeſus *ſtood before* Pilate *in the Place called the* Pavement.

A. The *Jews* divided the Day into four Parts, each of which contained the Space of three Hours. And ſo we find the third, ſixth and ninth Hour call'd the Hours of Prayer, at which Times the People were call'd together to Prayers and Sacrifices by the Sound of the Trumpet. Theſe therefore being the moſt noted and ſolemn Hours, they ſeldom made any Diſtinction of the intermediate Space betwixt them, but what ever, for inſtance, was done between the third and ſixth Hour, was ſaid to be done at one of theſe Hours, indifferently uſing the Time current, or the Time complete. So our Saviour being crucified between the third and the ſixth Hour, in the Jewiſh way of ſpeaking it wou'd be indifferent to ſay, he was crucified at the third Hour, or at the ſixth. St. *John* therefore might properly enough, according to the Language of his Country ſay, it was about the ſixth Hour when *Jeſus* ſtood before *Pilate*, as meaning the Time between three and ſix: And all that happen'd between our Saviour's Condemnation and Crucifixion might be very vell tranſacted before it was completely ſix. And conſiſtently with this St. *Mark* might ſay, he was crucified at the third Hour, provided it was done at any Time before it was full ſix.

Q. *Pray give us a true Definition of* Covetouſneſs, *and tell us whether it does not conſiſt as well in an Inordinate Love and Affection of which is our own, as in coveting what is our Neighbours, becauſe one, whom I lately took the Liberty to reprove for it, reply'd, that he coveted nothing but what was his own.*

A. Covetouſneſs being a complex Vice, no one Definition can properly explain it's Nature. It is true, the Object of it may be our own as well as our Neighbours Goods. This will appear by conſidering the ſeveral Notions under which it is repreſented in the Scripture, which will beſt deſcribe the Nature of it. (1.) It is an Unjuſt Deſire of what is not our own. Or (2.) It conſiſts in not being contented with Things neceſſary. (3.) It is an anxious Forbearance of enjoying what a Man poſſeſſes. (4.) A tormenting Carefulneſs about Futurity, or a continual Fear about loſing what he has (5.) An immoderate Grief for the loſs of Riches as if his whole Happineſs conſiſted in them. A theſe Particulars are different among themſelves; yet, whoever is guilty of any one of them may be juſtly denominated *Covetous*, and lies open to Cenſure and Reproof.

Q. Gentlemen, *To affirm that a* Mola *proceeds from the Imperfection of the* Seminal Vis, *in the* Animal Coitus, *ſeems not to give Satisfaction to thoſe that expect from the Oracle a determinate and Critical Account of words and things.*

1. Μύλη, *or* Mola, *denotes the* Patella, *or* Knee-pan, *and therefore an Indurated Subſtance in the* Uterus *was by the* Greeks *call'd* Μύλη, *that is a* Scirrhus, *which proceeds from the Melancholick Blood ſimply, or mixt with any other Humor.*

2. *According to Dr.* Grulingius, p. 409. de Mola. "A Mole is a deform'd fleſhy Subſtance, without Soul and Life, generated in the *Uterus*, without the *Male-Semen.*

3. *From the* Sanguis *and* Semen *alone has been generated a* Mola *in the* Uterus *of a Widow.*

4. *Suppoſe a fleſhy Subſtance (which once happen'd to be annexed to the* Fundus Uteri *without) had happen'd to have been within, would not that have been accounted a* Mola. *Yet that ſuch a fleſhy Subſtance ſhould have proceeded from the Principle you alledge, was abſolutely Impoſſible.*

5. *Suppoſe a Woman from an Eager Embrace, without Contact, ſhould drop the* Ovum *in the* Uterus, *the* Fallopian Tube, *being Erected for the Reception of it, by Vertue of Apprehenſion, might not that* Ovum *be generated into a* Mola.

6. *That an* Embrio *ſhould generate into a* Mola, *ſeems very unlike Philoſophy and Criticiſm, tho' you aſſert it. For* Embrio, q. d. τὸ ἐντὸς τῆς γαστρὸς βρεφος, *or an Infant included in the* Uterus, *and that an Infant ſhould be turn'd into an Inform'd Fleſh ſeems very unreaſonable, becauſe the Deſtruction of the Form*

immediately tends to Corruption, which is not suppos'd in a Mola. *For the first Intention of the Cure is the opening the* Saphæna, *or the* Mediana Vein, *to diminish it's Nourishment, and to prevent it's Growth.*

I do not deny but a Mola *may and does often happen as you assert, but can no wise agree with that account you give of it, for that any* Embrio *can generate into a* Mola, *properly speaking, which always ought to be observed by the Oracle. With all Imaginable Respect, Gentlemen, Yours,* Philologos.

A. We never affirm'd *Mola's* to proceed from the Imperfection of the *Seminal Vis* in the *Animal Coitus*, and therefore are not concern'd to defend that Assertion. Neither do we think our selves obliged to answer all your Arguments, one by one, and Paragraph by Paragraph. For it seems you Contend more words than for things. You would have any indurated Substance in the *Uterus* be called *Mola*, according to the *Greek* Etymology, and we agreeably to the best Modern Authors give that Name only to a hard fleshy Substance, into which a young *Fœtus* or *Embrio*, together with it's *Placenta* is degenerated, and on that Supposition we have declar'd that our Opinion is that no such *Mola* can be made without the previous concurrence of the spirituous part of the Masculine Seed, which alone can cause an *Ovum* drop'd in the *Uterus* to grow there, and as it were cast it's Roots in it, and when these young Roots, by which it receiv'd it's Nourishment come to be pluck'd out, then it must dry up and wither, and the Opening of the *Saphæna* or *Mediana* in that Case is of very little use, since there is no more Communication of the Blood of the Mother with that Inform Mass. It is much more expedient to procure it's speedy Expulsion by some other means.

Q. *Whether the World began in* Spring *or* Autumn?

A. The common Opinion is, that it began in *Spring*, because it is most agreable to imagin, that Nature was at her first Appearance set of with all the Ornaments of Youth and Beauty, for which Purpose the *Spring* was the proper Season. Notwithstanding we are of Opinion with the learned *Petavius*, that it began in *Autumn*. For before the Time of *Moses* the beginning of the Year was in *Autumn*. Thus, *Exod.* 23. 16. the Feast of Ingathering is plac'd in the End of the Year; but this Time of *Autumn* was in the month *Tisri*. Therefore it is probable that the World was created in *Autumn*, at the very Time that the Sun enters *Libra*. And of this we have a very plausible Argument from [illegible], who makes the World begin in the 3963d Year before the Birth of Christ, on the 24th Day of *October*, according to the Julian Year, and (which is very particular) at six a Clock of the Evening in the Meridian of *Eden*. For by his Solar Tables he finds, that the Sun was then in the Beginning of *Libra*, and his *Apogæum* in the Beginning of *Aries*. If we allow of the Hypothesis of some late *Theorists*, it will be impossible to determin the Season in which the World began, one making the Sun to move more continually in the Equator, another robbing the Earth of it's Diurnal Revolution about it's Axis before the Fall of Man, by which Means all Distinction of Seasons is destroyed.

Q. Gentlemen, *You must excuse my Freedom, if I say the* Apollo *is a very dull Paper, you often fill the first Page with tedious Divinity, you answer not many Questions are sent you, because too hard for you; you omit those who are wittily Satyrical upon you, and write many to your selves in your own Commendations, it were well if you follow'd the Steps of the* Athenians, *who out-did you every way*, &c.

A. The Letter was too tedious to recite all the wretched Jargon in it, but the above contains all the Heads of it. To which we answer, not long since, a Lady at the *Bath* Cry'd because her Name was in no Lampoon that Season. Many condemn'd [illegible], but doubtless her Notion was [illegible] of Brightness, either for Person or Parts escap'd, so that was the severest Lampoon upon her to be in none. Our Author being under the same Predicament, will not be serv'd so, but those rather to write one on himself, by exposing his Invincible Dulness. He extolls the *Athenians* in prejudice to us, yet whilst he Censures our filling a whole Page with Divinity, is Ignorant they gave many *Anti-Christian* Sermons as long as Divinity; nor are we ambitious to follow their Steps in their now exploded Philosophy, in which numbers of Errors we have refuted. Nor wou'd we be impos'd upon like them, to our Silencing. As for not answering Questions, because too hard, we refer it to wiser Heads than your own, whether we have not solv'd many infinitely more difficult, than your shallow Capacity appears capable of sending, whilst we suppose yours (which so nettles you) are such as we put upon the Rubbish File. But 'tis the most common, tho' most unpardonable Stupidity in Fools, to condemn all above their reach, as beneath their Consideration. As for Commendatory Poems to our selves, had our Author any Judgment, or but Taste in Poetry, he must have discover'd a vast variety of Styles in those Poems, but if he thinks us capable of all, he highly applauds our Genius's, whilst he reflects on them. But so far are we from being necessitated to such Practices, that we can produce hundreds more sent us, than ever we publish'd.——Tho' we have done him too much honor already by this notice of him, we will add, that while he censures us by Wholesale not to be able to raise one Objection, where we have given near four Thousand Solutions, shews his Dullness equal to his Malice, and both to be in an Extravagant Degree.

POEMS.

Q. *WHEN Heav'ns Justice from his awful Seat,*
Shall Summon Mortals to the Grand Debate,
Will Souls to their Gross Continents Repair,
Left in their Exit, thro' the Ethereal Air,
Or free and unconfin'd, in Pleasures rove,
Invested with the various Scenes of Love;
Involv'd in Raptures of the Glorious Sphere,
The blest Accessions of our Conduct here.

Silvia.

A. The Souls shall then a strickt Reunion know,
To their Companions, which they left below;
Which first will from Gross *Matter* be refin'd,
And render'd Bright and Active like the *Mind*,
So Blended in their Natures, that the whole,
Both Mind and Body, will appear one Soul,
And then, Inseparable, ever Rove,
Through Floods of Deathless Joys, and Endless Scenes of Love.

Q. To

Q. *To be with you,* Apollo, *plain,*
You give occaſions to complain,
By throwing raſhly out of hand,
The Queſtions you don't underſtand.
For if a Query's 'bove your Wit,
You ought to acquaint the World with it:
And be Ingenuous, and confeſs,
For in 'onor you can do no leſs;
That we may know, when we have ſent
A Letter, whether ſafe it went,
For it wou'd Satisfaction give,
To know if you did it receive.
And therefore, when your obtuſe Wit,
Cannot return an Anſwer fit,
Acquaint us with the ſame, and We
To hold y' excus'd, will all agree:
But if you'll put our Queries by,
Make no Excuſe, nor tell us why,
We'll ſurely write no more to you,
And then you'll have juſt nought to do,
So that 'twill certainly come to paſs,
You'll prove your ſelf a very Aſs.

A. 'Tis Pity, wondrous Pity 'tis,
That ſuch good-natur'd Rhime as this,
Shou'd not an Anſwer ſoon excite,
Were't but to ſhew how ſmooth you write,
Whilſt others Keen Iambicks ſend us,
Which try our whole force to defend us,
Your *Balmy* Satyr is ſo Loving,
So Tender, Kind, ſo Soft and Moving,
'Twon'd with Barbarity diſgrace,
Shou'd they a Frown ſtamp on our Face.
Nay, tho' you've poz'd us, as you tell us,
You're one of thoſe kind-hearted Fellows,
That the *Ænigma* won't repeat,
For fear, *if poz'd*, the World ſhou'd ſee't.
Sweet Sir, we will not doubt your Pardon,
If (paſſing o'er your other Jargon)
We ſhou'd preſume on your good Nature
(Believing you an Harmleſs Creature)
To tell you plainly, tho' it Bite,
We've anſwer'd *Wiſer*, than you write.

To the *Britiſh Apollo*,

Q. *Ingenious Friends, who Nature's Wonders ſhow,*
Be pleas'd to let Don Barberoſo *know,*
Why a groſs Lump, in form as I muſt tell,
Like to the much renown'd Leather-Bottel.
In Subſtance very like to porous Bone,
And yet in weight as ponderous as Stone,
Shou'd float like Cork upon the Water thrown.
The Fact is true, but Criticks thus divide,
What this thing is, that came upon the Tyde,
Believe me then, or come and ſee it try'd.
Your wiſe Solution certain Fame muſt follow,
Who was, and are, and ſhall be my Apollo.
Chelſea. Saltero.

A. We thought, Grave Don, it might be won-
(drous Plain
To your Quick Thought and Penetrating Brain,
Why 'tis, ſome Bodies Sink and others Swim,
Since (the Cauſe as eas'ly ~~know'n as 'tis to Trim.~~)
Thoſe Bodies which more Room do occupy,
Than their own weight of Water, upwards fly,
The reſt will ſink: But what's the greateſt Task,
And all our niceſt Scrutiny will aſk,
Is to inform you what this wonder is,
Which we ſhall do, and think we cannot miſs.
'Twas doubtleſs ſome ſuch *Virtuoſo's* Pole,
Some ſuch Subſtantial, Solid Jobbernole,
As Don *Saltero* may maintain his own,
As by theſe Marks Infallible is known,
Becauſe ſo *Heavy* it appears to ſight,
And yet when brought to Teſt, it proves ſo *Light*.

The Relapſe.

Amyntas had no ſooner welcom'd Eaſe,
And bleſs'd the Hand which cur'd his fond
(Diſeaſe,
But like a Cherub moſt Divinely bright,
Venus deſcends to do her Empire right.
But to be more a Goddeſs, ſeem more Fair,
She takes *Liberia's* Face, and Lovely Air.
Have I for this, Ungenerous Swain, She ſays,
Contriv'd thy Happineſs a thouſand ways,
Given Thee ſuch Joys in thy *Liberia's* Love,
That ſcarce, OUR SELF, cou'd the fond Bliſs Im-
(prove?
Have I with ſuch Delight, thy Vows receiv'd,
So true They ſeem'd, that I almoſt believ'd,
Amyntas wou'd deſerve a brighter Name,
Than Common Lovers in the Mouth of Fame?
Am I deceiv'd, Ungrateful as You are,
Be Falſe to Love, to Me, and to the Fair,
Vengeance is Mine.——This ſaid, a Cloud moſt
(bright
Receiv'd the Goddeſs to the Realms of Light,
Her balmy Breath Ambroſian Sweets diſpenſe,
And charm'd the Place with her reſiſtleſs Influence,
Returning Tenderneſs Invades the Swain,
And in his Breaſt ten thouſand *Cupids* reign,
With Sweetneſs ſo refin'd, with Bliſs ſo Great,
That it can only Yeild to the laſt ſhock of Fate.

The laſt Quarterly-Book, *containing various Subjects, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

In

In last Paper, Col. 2. l. 11. for *your Question*, r. *your other Question*. Col. 4. l. 28. for *Parts*, r. *Poets*. Col. 5. l. 26. for *your Happiness*, r. *our Happiness*.

SIR,

LONDON, Feb. 1. Hague, February 7. Our Letters from Italy say, that the Pope is on the mending hand, and like to recover of his late Indisposition. The Differences between the Courts of Rome, Madrid and Versailles, are in a fair way of Accommodation. The 5 English Men of War lately arrived at Leghorn are sailed thence to go a Cruizing again. Abundance of Officers and Soldiers pass daily thro' the Ferranese in order to enter themselves into the Duke of Savoy's Service. Signior Pietro Germani is chosen to go Ambassador from the Republick of Venice to England.

They write from Vienna of the 24th past, that they are still in hopes that the Elector of Hannover will Command again the Army on the upper Rhine the next Campain, but if he cannot be perswaded to it. 'Tis said the Emperor will bestow that Command on the Duke of Wirtemberg. The State of the War for the Year 1710, is regulated at 22 Millions, of which the Hereditary Countries are to pay 9. The Heads of the Hungarian Malecontents are using their utmost Endeavours to indue the Imperial Court to return the Negociation of Peace under the Mediation of England and Holland, but hitherto without success. They have sent Count Forgatz for the 2d time to the Czar of Muscovy. On the 22d Count Esterhasi having passed the waag with 4000 Men made an Irruption, within a League of Presbourg, and did a World of damage.

We hear from Francfort of the 2d Instant, that the Germans are indefatigably at work in putting themselves in a posture to prevent the Enemy's design of Invading the Empire.

There is Advice from Cologn of the 4th that new Levies are making in the Country of Munster, and that some Munsterian Troops are like to Enter into the Service of England and Holland. The raising of some new Palatine Regiments is laid aside, but those on foot are to be compleated.

They write from Dresden of the 28th that King Augustus was set out for Poland, and Signior Albani for Vienna, and that the Earl of Stairs was to follow his Majesty. The new Levies are carried on with an incredible diligence all over Saxony. The King of Poland being resolved to send 5 or 6000 Men to the assistance of the Allies, and also to employ more Troops in Poland then formerly.

We hear from Berlin that the King of Prussia had conferred the Command in Chief of his Trrops in Brabant on the Prince of Anhalt Dessau, that his Majesty had order'd a Camp of some 1000 Men to be formed on the Frontiers of Pomerania in order to hinder K. Stanislaus and the Swedes from returning into Poland, and that he will not suffer the Swedes to take over any Hannoveried Troops to be Employ'd against Denmark. There is Advice from Holstein of the 30th that the Danish Army was in full March for Carescroon with design to attack the Swedish Fleet, and since the Town was not strong on the Land side, the Swedes have sent all the Brass Guns to Stockholm, and seem willing to sink all the Ships themselves. Letters from Paris of the 3d Instant say, that all the Discourse there is of Peace, and that they are in great hopes to see the same happily Concluded in a little time, the rather because 'tis assured from Versailles that the King has declared that he will do his utmost to procure it, and 'tis even said that Maal d' Uxelles and the Abbot of Polignac are appointed his Majesty's Plenipotentiaries, and that the Congress is to be held at the Hague. In the mean time the warlike Preparations are continued on all sides with great diligence. The Ministers of the Allies have had several Conferences since our last upon the last dispatches from France, and the Courier who brought the same is to be sent back to Morrow or next day with an Answer, so that we shall soon hear whether we shall have Peace or War. Which is all from Yours, &c.

THose Persons in Town may have these Papers brought to their Houses at 3 *s. per* Quarter, by directing to Mr. *Carter*, at the *Rose* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Rose* and *Crown* in *Little-Britain*, or to the Printer hereof, superscrib'd to the *British Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Questions to be directed in like manner, but none will be answer'd out of the Country, where Postage is not paid.

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